RELIGIOUS.

Peculiarities of American Christian Worship.

Sabbath Scenes and Sunday Exercises.

Gospel Bait for Fishers of Men.

Radical Unitarianism and Papal Pretensions.

Methodist Doctrine and Christian Creeds.

Moral and Spiritual Political Economy and the Latest Apostolic Teaching-The Wisdom of the World-The Great Love of God Toward Mankind-A Glimpse Beyond the Grave-Services and Sermons Specially Reported.

Yesterday was one of those days which was a bright and eloquent sermon in itself. The warm, ign sun shed a flood of grateful light upon the dark recesses of the city and brought gludness to the house of the opulent and well-to-do. It was a day of pleasure for all, and evoked the kindless feelings of our religious people. The churches were filled to overflowing, and intense interest was manifested in the services and secmons. The more important efforts of prominent clergymen will be and faithfully reported below.

NEW ENGLAND CONGREGATIONAL CHURCH.

Spiritual and Moral Political Econom ply and Demand in the Kingdom of Grace-

Sermon by the Rev. Merrill Richardson. The New England Congregational Society, com-pelled to abandon the handsome little chapel on fifth avenue, on account of the inconvenient overcrowding of that place of worship by the thirsty souls who so eagerly sought after the waters of life distilled by the eminent divine just imported from Yankeedom, have removed their minister, congrega-Title church, on the corner of Forty-seventh street and Madison avenue. This curious looking minster. tructed of hammered bluish-gray stone, trimmed with brown, being still in a rather undurshed state, looks dreary enough from the ontside; but if the efforts of the society lose nothing in the future of the vigor and earnestness hitherto displayed, the rather chilling appearance of the wrong side of their new church will soon vanish. Even this may not be without its advantages, for no sooner has e stranger passed within the porch than he is pervaded by a sensation not unlike that which a hunary traveller must feel when he suddenly finds himif translated from the out-of-door miseries of a nittless winter night to the warm chimney corner of A WELL APPOINTED INN.

All that industry, zeal and good taste could do has been done to make the interior of the new church ttractive and comfortable and worthy of

THE ELOQUENT MINISTER who holds forth therein, and the result so far is eminently satisfactory. The society had congratulated themselves on having secured a place of worship large enough to accommodate all comers; but
their calculations are shown to have been somewhat
at famic by the fact that the Forty-seventh street
church, though alve times as large, was almost as
crowded yesterday as was Rutgers chapel on the
previous Sunday. The reporter observed that many
persons who had come from the direction of the
Brooklyn and Jersey City ferries, and who had entered the same Fourth avenue car with him, got
out at Forty-seventh street and entered Mr. Merrill's
church to attend service. This shows that
the new preacher's fame is deservedity spreading
beyond the city limits, and bids fair to irrigate
many an arid sonl, whose soil Brother Beecher or
the chief of Jersey's spiritual bureau of agriculture
had hitherto failed to moisten. The New England
Congregational Society are evidently quite proud of
their minister, and are doing all in their power to
make his life pleasant in New York. Yesterday
morning a garden-stand beside his deak was filled
with a magnificent and costly bouquet of rare flowers, provided by one of the inest prominent members of his congregation. The services yesterday
were opened and conducted in the usual manner. minently satisfactory. The society had congratuers, provided by one of the most prominent mem-hers of his congregation. The services yesterday ducted in the usual manner and, after the usual announcement, the prezence commenced his sermon, the snoject being "the Supply and Demand in the Kingdom of Grace," and the text from Philippians Iv., 19—"God shall supply the state of the sta supply and Demand is the kingdom of Grack,"
and the text from Philippians iv., 19—"God shall supply all your need," ac. He said:—One of the most
remarkable of the great laws written by God and always obeyed by nature, even in the physical and
majorial world, was that no n w want can be created
unless a corresponding supply be also provided.
This earth and the other planets will always need a
certain amount of light and heat as necessities of
their very existence, and the grand and giorious
on is created to furnish all the light and neat that
are needed for all the bodies of our solar system.

The said of the said is now burning up everything
and the sphere of his infinence, and will one day
as the entire planetary system.—satellites, comets

certain amount of light and heat as necessities of liner very existence, and the grand and glorious on is created to furnish all the light and neat that an be needed for all the bodies of our solar system. The needed for all the bodies of our solar system. The subject of its infinere, and will one day has the entire planetary system—satellites, comets that the sun's fire is thus fed by doorned werida, and kept alive life an antiractic coal score; but that its impossible, because contrary to the great law. The sun was made for the time of the planets and of man, which is more than the planets and of the planets and of the planets of the own image, or not an explaint and light enough for us. The stability of flotils have are worthy of the Creater. The young lions and fowls and birds are all born with their needs provided for, with their clothing on their backs and the immediate means of procuring their food attached to their boutes. God opens it is hand and they are fed. He opens His hand when He causes the sun to rise and shone. But men were given a portion, though in a very limited degree, of God's own attributes and powers. They were enabled to create, to a certain extent, and the power of myenion having been given him, they are compelled to invent the means of providing themselves with clothing and food and all other necessaries. We must make

Out own Guss, NETS AND FIERING RODS.

We must construct our agricultural implements and we must prepare the soli with great care before it will yield the products that we need, while the lower animals have but to look around and gather all that is not provided for itself, fluids abundant nourishment in its inother's breast and has its other wants cared for by that natural love for her orgapring which God has planted in every mother's heart. Man has the lower animals have breast and man the needs does used provide and has the other which a contract our provided for. The submit is a submit to the world, and the merchant of the contract of the provided for itself the the p

there is no doubt that all the peoples of Europe now strugging for their rights will soon be
TRICMPHANT AND SUCCESSPUT,
for the demand is there, and God's own Law tells us the supply will come. The preacher continued for some time to show how this great law was applicable to paysteal and natural affairs in all instances and under all circumstances; and he then proceeded, in a truly eloquent and impressive manner, to show by parallel cases how the supply of God's grace is abundant and equal to all the demand that God himself intended there should be for it. He concluded with a solemn and earnest prayer.

CHIERCH OF THE MESSIAM.

Unitarianism in America-Its Position and Prospects-Sermon by the Rov. G. H. Hep-

intelligent congregation. The services were as usual, but the interest of the people was more than ordinarily displayed. After the singing of selected hymns and an eloquent prayer the pastor, Mr. Hep-worth, preached a sermon on the position and prospects of Unitarianism in America, selecting for his text First Psalms, 2:—"His delight is in the law of

The largest Conference, he said, which has ever been held by our body has just been brought to a triumphantly successful and a perfectly satisfactory conclusion. We met knowing that the question of our denominational allegiance to Jesus Christ and the Scriptures would be fully and freely discussed.

conclusion. We met knowing that the question of our denominational allegiance to Jesus Christ and the Scriptures would be fully and freely discussed. This fact and the immense interest on the subject which has been awakened in our body during the last two years brought to New York more than 600 delegates, representing every section of the Continent. They came not only from New England, which has heretofore been the home and strongaold of Unitarian Christianity, but also from nearly all the States of the great West, from Onio, Michigan, Illinois, Missouri and California. And we were all of us proud of the intellectual and spiritual material of which we are composed. As I looked round upon the men who accept our system of doctrines I could not help a feeling of pride—quite justifiable, I think—that they were, so many of them.

FROMINENT, ACTIVE AND EARNEST FORCES in the several communities which they represented. There were scholars whose printed works exert a wide influence—an influence far transcending the narrow limits of our sect, and found their way into many of the theological schools of other denominations; there were eloquent preachers from West and East, whose words were listened to with delight by the members of all sectes; there were wealthy men who had devoted their ample fortune, to the Lord's service in building up or aiding philanthropic institutions, Altogether it was a rare collection of men.

And these delegates all came with a firm and fixed determination that the religious position of the body should be settled beyond dispaire. If the community had misunderstood us it should be set right. If a few men who do not represent our opinions have given a wrong impression of our allegance to the Son of God and our celler in the Scriptures as a divine rule of hie, we were determined to put ourselves on such unequivocal ground that

HERRAFTER MISTAKES WILL BE IMPOSSHEE.

This was the general spirit of the meeting. It was a spirit which pery added not a policy in the part of the body which is called cons

have no doubt that

OUR FUTURE IS SECURE

beyond peradventure. The whole current of the
time dows in our direction. A quarter of the good
people in this city of New York, whether they know
it or not, are essentially Unitarian. All we ask is
that a man shall inform himself concerning our posation. The more he timits of the matter the more
closely alited to us will be become. "With charity
toward all, with makes toward none," we must go
on our way, sure that the Holy Spirit of God and the
blessing of the son will go with us.

LYRIC MALL SERVICES.

The Radical Unitarian's Faith-Sermon by

Rev. C. B. Frothingham. There was the usual intelligent and carnestly attentive congregation at Lyric Hall yesterday morning. Rev. Mr. Frotningham preached in his usual highly wrought and impassioned style. The subject, however, was one of unusual interest, embodying, as it did, an unfolding of the faith of the radical section of the Unitarian Church, as called forth by the late Unitarian Conference. As the basis of

he took Corinthians II., iv., 13:-"We having the same spirit of fatth, according as it is written, I believe, and therefore have I spoken; we also beleve and therefore speak." He began with referring to the proceedings of the late Unitarian Conference It was certain that the members of this Conference could not agree on principles. Men who agree in all their moral ideas, who are of one mind as to the elements of character and who have the same convictions as to the social state, the same moral conceptions of Jesus Christ, the same yearnings after goodness ought to unite. If they will insist on speculative opinions, then there is an end of unity. It must be taken for granted that they had a faith: that this faith of theirs was undefinable was nothing against it. Many years have been spent in definitions. The first definitions were uttered in

against it. Many years have been spent in definitions. The first definitions were uttered in the fourth century, and it was now the nineteenth century. The Catholics had not yet defined all the essentials of their faith. It was the same with the Frotestants. There was not a unity of faith as to the Godbead. It was asking too much for a faith to define itself in the cealle of its existence. Escause they could not say all they had to say in half an hour, must it be said that they had nothing to say? The New Faith will articulate itself in time. As of the radical party, they assert that while the vital sentiments of man connect him with society his moral sentiments carry him further away and higher, to the Godbead. It is the prophecy and pledge of a spiritual and higher life. Humanity is a child and will be for ages to come. As maskind advance in knowledge, in intelligence and culture they do not become less religious, out more so. Plate was no rudimental man. His religion kept pace with his philosophical mind. Bacon and Newton were no babes; they burst into the infinite and when they reached it they fell on their knees. Milton and Dante bowed down to their own lofty conceptions. Ours was the age of science. The churchman treats the religious sentiment as a flickering fame in the bosom that requires cless attention or else it will die. We say to the churchman, not so; quite otherwise than so. It is to the religious sentiment that you owe your very existence. You are its save, not its master. You are its save, not its master. You are the creature. It clothes your altars, it springs your arches, the redictions of the past and present are efforts of the religious sentiment to find flower pray, never fashion mountains into temples. It is true

IN RUDE TIMES

never pray, never fashion mountains into temples. It is true

IN RUDE TIMES

the religious sentiment appears as that dreadful thing we call superstation. From that rough beginning philosophy and religion have grown into the beautiful things they are. The idea takes the place of the principle. Grade and ugiy in their conception they mature into majestic beauty. The religious of mankind are milestones that indicate the progress of the race. The religious sentiment throws out thoughts of God-not the God of the Romanist or Protestant, net any special God, but simply and only God; of a God who consecrates temples, iurks behind altars, shelters among creeds, who made the world in six days, who had to die to savo liks creatures from destruction; who throws into confusion his own presswork and breaks his own power; who appears to Moses, Ismah and Samnel; a God who prints one or two books for his favorites. The God of Abraham and isace and Jacob the radical knows not. He knows simply God.

The Radical's GOD

is the lovellest dream of the human soul. If there must be definitions the more the better. Come philosopher, come peet, come artist and tell of your cod. We want you all together to tell of your God. We want you all together to tell of your God. We need the multifude of your thoughts to save us from the despotism of creeds. It is not sufficient to say that He is wise, for He is wise, for He is wisedom; that He is just, for He is justice; that He is good, for Ho is goodness. That He should erect a barrier between His creatures that a bird cannot fly through, the radical does not believe. The radical believes in a God who is light and the and love and goodness; God spoke creation into existence; creation is his articulate world. The radical erect ab barrier between the structure that a bird cannot fly through, the radical does not believe. The radical believes in a God who is light and the and love and goodness; God spoke creation into existence; creation is his articulate world. The radical erect wonderful laws and IN RUDE TIMES

The high revelations are given to but few. It is as in a picture gallery; a score admire the paintings, a dozen appreciate them, two or three are delighted. The multimae chat and grow three, and want to go home. The artist soul looks long on the beautiful creations and keeps seeing now beauties. The pure in heart see God. There are no cracks in the dozer by which any one clisc can see Him. The pure in heart, whether hohammedan or Mormon. Profestant or Catholic, Jew or Gentile, whether hiving in Jerusalem or New York, master or mental, philosopher, poet, man. woman and child, if pure, see God, and only they. The radical is a

cal is a

ELIPVER IN CHRISTIANITY.

His Christianity is a substance, a real tung. The radical believes in Jesus, not in the Christ, but in Jesus, as, on the whole, the highest manifestation of God. In no human form do we see so much of God as in Jesus. It is not the Jesus of the creed, of the Church, of the New Testament. The radical believers in the New Testament put words into His mouth no such human soul finds accord with. That a divine soul was here is plain. Everything attests him as one of God's brightest manifestations. They do not bow to Him; they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him the corner stone of their faith: they do not make Him as mediator, redeemer. Thinking thus of Jesus as divine he turns his eyes upon the people about him. After dwelling at length on this point the speaker portrayed the effects upon different individuals of this belief in Jesus, and then spoke of the radical?

This belief was not based on the teachings of Jesus, or because saints and prophets taught it; but because the religious faith asseverates it. While the greatest souls and lottest intelligences, like lor a certainty, the meanest soul, the grovelling and sensual have a glimmering of it. The radical believes in immortality as a boom, a gift, a vision. The rational soul believes in a flutre world as the place to finish his education. He spoke next of the radicals.

Tadioal's

BELIEF IN THE BIBLE.

This belief embraced what he approved and rejected what he disapproved. He showed, in treating of this branch of his subject, how different churches compelled the Bible to enforce their peculiar faith. Such were a few of the principles in the code of faith, he urged in conclusion, of the radical, and upon this he pointed out the duties devolving on all to make their lives nobler, truer, more God-like.

Repeating the Lord's Prayer, in which all the congregation joined, singing a hymn by a quartet and benediction closed the exercises.

AMERICAN PREE CRURCH.

The Great Love of God Toward Manking "Walking According to the Course of this World"-Society Plunged in Iniquity-Ser-

An interesting sermon was preached yesterday by the Rev. C. B. Smyth, at the American Free Church, Masonic Hall, Tairteenth street. After some preliminary observations relative to the marked increase in the congregation, and the beneficent resuits attending his late discourses, Mr. Smyth se-lected his text from Ephesians it, 1-7-"And you hath he quickened who were dead to trespasses and sins, wherein in times past ye walked according to the course of this world, &c." In this passage we have the natural condition of all men, the change which is wrought in such of them as are saved, and the motives by which the Almighty is actuated in producing the change.
It is remarkable that while mankind are de-

scribed as "dead" there are certain things attributed to them which indicate that they are also alive in some sense; for

The meaning is illustrated by the facts in regard to all who die literally. The spirit takes its flight and all who die literally. The spirit takes its flight and cleaves the body motionless; the eye which had sparkled with intelligence is now set in glassy stillness; the ear which had been trained to music is now deaf to the sweetest strains of the most enchanting melody; the form of the man is there, but it is unconscious to all surroundings; the very house in which it is may be in flames, but it realizes not the danger and no effort is put forth to extricate itself; it is "dead." All this time the spirit is Nor inactive.

th realizes not the danger and no effort is put forth to extricate itself; it is "dead." All this time the SPIRIT IS NOT INACTIVE.

It has taken its fight from earth, but wherever it is it is busy. If in nearen it is occupied who the concerns of neaven; if in neil, with those of nell. Thus, though dead to thus world, the man is alive to another world and its realides. So mankind in their natural state are dead in a manner the reverse of this; the most interesting representations of celestial things may be placed before them, they see them not; the most delightm instruction as so the true sources of happiness may be addressed to them, they are deal; they are in regard to alispiritual matters like the

DEAD MAN TO THIS WORLD.

white as to those which are worldly and sinful, they are all life and energy is them—walking in them—"according to the course of this world," "according to the prince of the power of the sift," "The spirit that now worked in the adosts a fir," "The spirit that now worked in the adosts, "among whom we

to the prince of the power of the air." The spirit that now worked in the children of disobedience." In this description the apostic makes no exception; for he adds, "among whom we all had our conversation," &c. Jowa and Gentiles, apostes, prophets, priests, ministers and people are all alike by nature. Who that uses his power of observation needs any proof of this fact. Look at your acquaintances, your family connections, your social companions, the persons with whom you do business. take the entire state of society, what do you behold but society, what do you behold but of the truth of the text? And as the durrial record of passing events convinces us every morning and evening that society is now sorted to them for the further discussion of his subject, maintained the necessity for a time, as well as piace, of prayer. The man who prayed every where, and yet had no special time to pray, where are necessary for a different property is now worth haif a million. It was caser then to raise \$1.00.

THE TIME OF WORSHIP.

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condition of mankind has always been the same. The reverend gentleman continued at considerable length to expound the entire scriptural passage to a very attentive and appreciative audience.

ST. PATRICK'S CATHEDRAL

The Wisdom of the World and that which Leads note God-Sermon by Father Me-

This large and imposing edifice was vesterday well filled with a devout and exceedingly attentive congregation. There were present a larger number of fashionables than has been observed for several months, they having returned to the city from a lengthened sojourn in the country. After the celebration of mass Father McGean ascended the pulpit and announced as his text for the day Ephesians v., 15-20:--

Ephesians v., 15-20:—

See that ye waik circumspectly, not as fools, but as wise.

Redeeming the time, because the ways are evil.

Wherefore be yo not unwase, but what the will of the
Lordia.

And he not drunk with wine, wherein is excess; but be
filled with the Epirit.

Speaking to yourselves in pealms and hymne and spiritual
songs anging and making belong in your sears to the Lord;
origing thanks always for all things unto God and the
Father, in the name of our Lord, essis thrist.

Futher McGean said that the Apostic Paul, in these
works to the Enbeanes commends, them to expire

words to the Ephesians, commends them to acquire the great gift that Solomon possessed, and wnich drew from all mankind great praises—that is, wis-

drew from all mankind great praises—that is, wisdom. He defines it in explicit terms. He tells them what this wisdom is and of what it consists, to prevent them from following a false bathle. There is no greater wift that this. Wise men have the homage of the world, and they justly pride themselves on the attainment of wisdom. The abostle, following in the footsteps of Jesus, makes the great application of the text to wart the kindshant to be from the wisdom of folly. Our plvine Lord advocated wisdom in two different forms. Its essentials are knowledge and good will. To be wise, certain purposes are striven for, and good will must be aking to them to facilitate their good end. Those who have the wisdom of the world—and there are many about us—look upon the earth as a permanent dwelling place. Their actions, whatever their theory upon the subject is, show this, and that here they acquire the ulcimate end of all things. The true Christian, however, understands true wisdom quite differently. He questions blinself for the purposes he was created, and sees clearly that it was for habitation in a better world. The true Christian thrue will. Or goo, and what it demands, thus untung knowledge with good will. True wisdom has its seat in the foar of God; its opposite has its seat in the foar of

and what it demands, thus uniting knowledge with good will. True wisdom has its beginning in the lear of God; its opposite has its seat in the foar of the world. There are serious lessens for us in the contemplation of these important facts. We all know that God created us to serve Him, that we may be prepared for a better world when our career here is ended. Yet now many professed Christians seem to act as if this life was the ultimate end of existence; their whole being is filled with wordly thoughts and doings, the gratification of their passions, the accumulation and hoarding of wealth, the trampling down of the laws of virtue and morality, the acquiring of greater seifsnness. Such motives govern the major part of Christians of the world, who are in full knowledge of God's commands, yet disregard them and spend their time in rictons living. What is the life of these Christians? It is a life of

living. What is the life of these Chrispians? It is a life of DRUNKENNESS AND IMMORALITY.

It does not do to let the world know of these things, and so they hide them from their riends, from those who know them best; but God divines their immost secrets and their own hearts tell them of the great wrong doing.

The lear of the world is the solution or the sinfolness or many Christians who live at variance with their professions. It was so from the beginning; from the days of our first parents and until now. Do we not recollect with sadness the denial by Peter of his Master? Those who have the wishem must often do what implous men call foolish: they must live up to the laws of God; be just and rightcous to their neighbours; not acquire wealth at the expense of morality; not be ashamed of the signs of the cross; not be ashamed of the forgiveness of their sins; not be ashamed of the out-

ward observances of their religion; and in many other ways be foolish in the eyes of the world if wise in the sight of Got. Too many Christians, alast have this father respect of the world; they blush for the laws of their religion, because vice is bold, and it ten to the diotates of the world, because vice has bold adherents. Some men scorn to be

and think it is a disgrace. Oh, how footish! In the last day they will know their great mistake, and appreciate what was wisdom and what was folly. Let us practice the true wisdom; let us be wise in following out the dictates of our own conscience and religion; let us be bold, proud and ambitious that we are christians; proud that we let on the Church of God; proud that we love virue, and never be ashamed of our morality. Let us glory in the signs of the cross and of repentance; never torget to frown down immorality whenever we know of it, either in words or acts; let us be proud of our God and religion and be bold in defending it, and, finally, our conduct be consistent with Christian religion, walk in the fear of God and trample down the fear of the world.

LAIGHT STREET BAPTIST CHURCH.

Closing Services-Old Memories Revived-The Character, the Time and the Place of Prayer-Necessity and Importance of Missionary Efforts.

The Laight street Baptist church, corner of Varick street, about which so much has been said and written heretofore, ceases from this date to have a corporate church organization. For some years oast there have been in this, as in other churches, two parties-an up-town and a down-town party. After a great deal of religious, financial and technical sparring and voting the up-town party succeeded in carrying the day, and having purchased the Central Baptist church edifice in Forty-second street, they united with its congregation and have been worshipping there together since September. But the old house of God had not been formally and religiously parted with, and yesterday, old and young, up-town and down-town folk gathered together to meet and greet each other socially and religiously ere they separated, perhaps forever.

THE CHARACTER OF CHRISTIAN WORSHIP.
The venerable and reverend Dr. Coxe—the paster of the old Presbyterian congregation that worshipped in the church for so many years, and who, it will be remembered, was, with his people, mobbed and insulted during the exciting anti-slavery contests-occupied a seat in the pulpit. The Rev. Dr. Evarts-ine first pastor under the Baptist organization-was also present and preached an admirable sermon on the character of religious worship, the time and the place and the necessity for maintain-ing the same. The discourse was based upon Psalm ng the same. The discourse was based upon Psalm xev., 6—"Oh come, let us worship and bew down; let us kneel befere the Lord, our maker; let all the inhabitants of the earth worship Him." The universal peressity for religious worship is found in the universal sinfulness of man and his natural craving for something to worship. The angels of God worship Hum, and why should not siaful man? Cities have been found without defences and people without language and laws, but never without a God. Religion, besides being a necessity of our nature and universal, is also an indestructible principle; and as we cannot destroy it we should build upon it.

Religion, besides being a necessity of our nature and universal, is also an indestructible principle; and as we cannot destroy it we should build upon it. A celebrated English middel has said that religion is a necessity for every honest man and every profound thinker; and if we do not cultivate true religion, the faise, the superstitious will spring up. They are shallow-minded persons who seek to destroy Romanism by

HEAFING EDICULE ON IT.

Rather should they teach the true religion, first and theu men will naturally east the faise away. A man who never worships is a dwarf—perverted and destroyed, merally and intellectually. True men everywhere worship God. The purest and test men hit up their hands to the Almagilty.

But while we may worship God anywhere and everywhere there is an absolute necessity that wo have a place. Abraham worshipped God in a grove, and wherever he went he crecked an altar unto God. Daniel fired up his heart in his own captive chamber, and Peter and Paul in prisons. We have not to go to Meecs, or Oxford, or Rome—if we had what would become of us? But a place, a location, is a necessity of our nature also, and hence the isracines, as soon as they left the land of Egypt, and while yet in the wilderness, crecked a labernacle. And when they got into Cannan they reared a temple to Jehovah, and we continue to build synagogues and Christian churches that we may meet together and caympathize with each other in our common suffer-Jehovah, and we continue to build synagogues and Christian churches that we have neet together and synapathize with each other in our common sufferings and pray together for the supply of our common wants. A Christian Church speaks more elequently of man's necessities, aspirations, hopes, than the Pyramids of Egypt or the ploudest monuments of human greatness. There are essociations coanceted with the place of prayer that are never known eisewhere, and they should not wonder that he (the speaker) had come from Chicago to worship with them on this occasion. He came as their pastor first in 1838, when the church numbered but 300 members, After three years ministry the membership had norcased to 300. He numbered among them for eight years, until his health failed, and he had to seek recuperation in travel and rest. But while here the city, which when ne came had but 275,000 souls, had grown so last that the up town movements had always cammenced, and they sought larger.

violity of the church, as the congregation do not design to give up the field altogather. In the aftermon a muscellaneous service was held, at which ministers and people mutually addressed each other, and in the evening the Rev. Dr. Coxe preached. The pastor is Rev. Frederick W. Evans, a Welshman, young and eloquent, and with promise of a brilliant future before him. He will be remembered as the pastor of a little Welsh congregation at Avondale, re., where the 200 miners—many of them members of his flock—were lost in that terrible mining disaster a year or two ago. There his labors were ceaseless, and while the pulpit and the press of the country were dilating on the disaster as a visitation from God he was the first to proclaim that the Pennsylvania Coal Company and not the Almighty was to be blamed, and to his untiring efforts whatever Improvements have been made in the whatever improvements have been made in the mining facilities for escape since are due. Shortly after that event he was called to this city, where he has been teaching and preaching very acceptably

PERRY STREET METRODIST CHIRCH.

Methodist Doctrine in the Christian Pricar head-Sermon by Rev. Dr. Stevens.

A sermon, which deeply interested a crowded congregation, was preached at morning service in the Rev. C. S. Brown's church, Parry street, by the Rev. Abel Stevens, L. L. D. The text was the passage in the epistle of St. Peter, "You are a royal priesthood," on which the preacher proceeded with great ingenuity to construct his theory of the Christian Church. He said when the Christian Alliance at Berlin was asked now to solve the question of bringing the falty into more effective co-operation with the clergy the Berlin Evangelical ministers answered, 'The priesthood of the people is the solution of the problem." The people are all priests.
The estry Christians had no technical ciercal priesthood to dominate over the Church. There was

The estry Christians had no technical cierteal priesthood to dominate over the Church. There was a ministray, not a priesthood. There was a ministray, not a priesthood. There were certain works which could not be done by all. There were, therefore, those who "ministered" to them and did the common work, in the same way as under a democratic government the people have a right to legislate for themselves, but all cannot attend to it, and they elect a few men and make them responsible for the duty; just as the Christian priesthood—ministry is the more proper word—are designated by the Church and divine election to do the common work. For a priesthood a sacrifice is essential; but there is no sacrifice since the death of Christ. The way in which the ministry came first to be instituted was this:—There were some disputes about the care of widows and distribution of alms and other necessary works, and they consulted St. Paul, who left it all to themselves, only telling them to let all things be done in order; so they appointed Stephen and others. Looking through the Acts we next come to the "presby-ters"—elders. In the rustic synagogues, where the Jews met on Sabbaths, the father of the village used to mount the platform and read and explain the Scriptures and invite a strange brother to exhort, as happened when St. Paul entered the synagogue, and when they became Christians they brought with them "elders" and the "deacons," or servants who attended to the people in church. Next comes They of the proper in the content of the proper i

who preclaimed universal emancipation of souls, the priesthood of the people being once rightly understood, all men and women would recognize their obligation to do thristian work. and not leave it to

REFORMED BUTCH CHURCE, FIFTH AVENUE.

Papal Rome-Discourse by the Rev. John Rogers.

The Reformed Dutch church, corner of Fifth avenue and Twenty first street, was well filled yesterday by a congregation which listened with deep in-terest to a discourse delivered by the pastor, the Rev. J. M. Rogers, on "Papal Rome." He took for the text of his remarks from Revelations, xiii., 11 and 18:-"And I beheld another beast coming up out of the earth, and he had two norns like a lamb, and he spake as a dragon. * * Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

The speaker opened by referring to the second

number of the beast: for it is the number of a man; and his number is six hundred three score and six."

The speaker opened by referring to the second part of the chapter in question and the clear prophecy to a second Rome, which he would show by comparisons with the sacred text refers to Papai Rome, as the first part of the chapter referred to ancient Rome. There are various points of resemblance in regard to both ancient and modern Rome, and, above all, in the attempts of each to interfere with the temporal powers of the rest of the earth. We will see that this chapter of Revelations is a vivid description of the CHARACTER OF ANGIENT AND MODERN ROMS; for, as the second chapter is but a continuation of the first, so Papai power and pretensions were but a prolongation of the characteristics of ancient Rome. Home was not a creature of Gothic origin. It was the offspring of the Latin race, and took its character irom the moral corruption and gross supersitions which characterized the Romans previous to their conversion to Christianity.

THE CHURCH OF ROME
has always affected gentieness and charity. It has claimed to follow the footsteps of the lowly Saviour. But while putting on the garb of the lowly Saviour. But while putting on the garb of the same it spake but the voice of a dragon. Ambittion and arrogance have always held sway in its councils. It early connected itself with the temporal powers. Up to our own day Papai Rome has held sway over the world and men have bowed down and worshipped the beast. The records of the Church of Rome are replete with pretensions to the power of working miracles, and millions of men have believed firmly in the existence of that power. This deception of the people on this subject has been a powerful means of preserving the spiritual influence of the Roman Church. After the death of Constantine the civil power of Rome was gone; the empire shortly after ceased to exist. The very existence of the city of Rome was subsequently threatened by a horde of powerful invaders. Pope Leo th

HOLY TRINITY CHERCH.

Bishop Clark on Death and Life-A Glimpse Beyond the Grave-Has Death Been Abol-

State of New York a more fashionable and apparently devout congregation than that which yesterday morning assembled in Holy Trinity church, Harlem, to listen to Bishop Clark, of Grace church. Providence. As is usually the case in these respectable gatherings, an animated and interesting appearance was given by the various happy combinations blended into the colors and shapes of the ladies' costumes, and, the weather being unusually fine and pleasant, a greater variety of summer fashions were donned than might have been expected at this advanced season. Rich black silk dresses, trimmed with crape, and capes and mantles delicately trimmed with saun and magenta: elegant headdresses and sparkling diamonds were everywhere to be while, here and there, still more attractive sights met the gaze of the observer-viz., sparkling eyes and handsome female features. The interior of the church is elegantly fitted up, the whole of the glass forming the windows being colored and bearing various Scriptural and bentting religious emblems, various Scriptural and bentung religious emblems, while the large window over the altar at the west side of the church is richly decorated on the colored glass and around the outer edges with figures and large emblazoned Latin and English quotations from the Bible. The organist, Mr. Daniels, assisted by Miss Farrell and the choir, deserve credit for the manner in watch their part in the service was performed.

The Bishop officiated throughout the morning.

Having concluded the reading of the prayers and the earlier portion of the service, he delivered an intellectual and touching sermon, selecting his subject from the Second Epistic of Paul to Timothy, 1, 10—"Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." It might be supposed, he said, that, judging from this and other portions of Scripture, Christ and aboushed death entirely, so that in a spiritual sense it no longer existed. But it was not adways so. Some truths existed which were so deep and difficult to solve, and lay so much beyond our reach, that our knowledge of them was not worth mentioning. It was constantly told us that

What was the evidence that he was so formed, or how could it be illustrated? We could neither count the sands of the seasiore nor tell the number of drops in the ocean; so manortality was a fact that might be said to be beyond our comprehension. But dod could measure what to us was immeasur-

of arops in the occasing so immortantly was a fact that might be said to be beyond our comprehension. But God could measure what to us was immeasurable; and the time would come when men would have to leave all; death would strike and they would ease to be. Did any one really believe this? A few years ago and none of us had an existence; yet the world went on, the stars by night and the sun by day performed their offices and gave light and warmth to those on earth; the seas were crowded with vessels bringing merchandles, and the imerchands were busilf engaged in trading; the mails regularly arrived and brought walls, and anon treates of peace; men and maldens married and children played even as now. But you and I were not; none but God knew that we were ever to be. The instant we existed we began to think and labor and feet; but was it possible that we should think and labor for ever? Was there never to be a break in that existence? Would our bodies and some continue to suffer as long as God himself lived? He could not conceive that death would end our sufferings. Fourscore years were allotted as the ordinary term of a man's life; but this was not sanferient time in which to give full development to his faculities. If there were no souls in heaven that we loved we must conclude that there is no heaven, that all had been falsely brought forward by those who have professed these doctrines, who were a proof that at least they believed in these things, and the great and glorlous changes brought about in the moral and social existence in the world by the teaching of Christianity lended to corroborate the belief in God, and that after death we should have an existence where there appeared to be given ample time for our full development.

But, agains the question was, how did we know that such would be the cease; that we should not

sendes to corroborate the belief in God. and that sendest overophene we give ample time for our full development of the control of the belief in the control of the control

chape and attractive in color. I might easily cruin it between my teeth, but instead of this I plant if in the cartin, and in a century hence it has become a noble oak, and the weary and careworn traveller reclines beneath its spreading branches. It will there flourish and extend until the subjection of the color of the mar or in peace, so it is with the question of eternal life. We shall the shifting scenes of this life, in war or in peace, so it is with the question of eternal life. We shall receive increased faculities and power of sight growing and increasing in power, and science after science will be opened up to us.

If we have loved on earth we shall do so in heaven; if we have loved one arth we shall hate in the next world, only in a tenfold intensined degree.

In conclusion the Bishop drew the picture of an old ship that was wrecked, of its planks floating about with every tide and of its bolts all strained and worn; of that which once had so nobly mounted the waves of the ocean, breasting every storm, was now doomed and worthless. So those who lived here, caring only for the world, would become wrecked and their souls would be sirewn about on the road to heaven. Everything would be determined by our personal relations with our Lord Jesus Christ.

ST. JOHN'S METHODIST EPISCOPAL CHURCH.

A Hundred Years of National Life and Not One President of the United States a Prefessed Follower of Jesus-Corruption in High Places-The Church the Only Reliable Basis Upon Which to Build Up a Grons

The dedication of the lecture room at St. Johns Methodist Episcopal church, in Fifty-third street between Broadway and Eighta avenue, brought together yesterday morning a large and earnest conpleted, nor will it be ready until next spring, when where now stands what promises to be one of the most beautiful structures in the city, was a humble intle chapel which, owing to its size, was entirely inedequate to accommodate the rapidly increasing

The new building was therefore come by the continuous labor of the pastor, the Rev. of the most influential among his parishoners, an other elegant temple of the living God has, in an incredibly short time, sprung up in our midst. Since May the congregation attached to St. John's church worshipped in the Fiftieth street Congrega-

Since May the congregation attached to St. John's church worshipped in the Fiftieth street Congregational church, and yesterday for the first time assembled for divine purposes in the new edifice.

THE CREEMONY OF DESIGATION,

If so simple a rite may be called a ceremony, was without any ostentatious display. An earnest, touching prayer from the presiding elder dedicating to the service of God the room in which they were assembled concluded the rite. Then came the usual Sabbath morning services, the several nymas being rendered in a most pleasing manner by a choice composed of the young ladies and gentlemen members of the congregation.

AFTER THE READING of the morning lessons the Rev. W. H. Ferris came forward, and taking his text from Psaims lills. 8—"Oh that the salvation of Israel were come out of Zion ""—preached an instructive sermon.

He said he had selected this text because he wished to speak to them on NATIONAL AFFARS and upon religion. After stating that he had no politics to advocate—that is, no party politics—the reverend gentleman went on to say that the affairs of the nation had come to a crisis. There was an alcer on the body politic, and it was the duty of the people to demand for it a remedy. God built the Church beiore the world, and the world was merely the superstructure of which the Church was the basis. Just laws even were useless, and could not be administered even unless the moral sentiment of the people was such as to appreciate their value. And who was to educate the people up to the proper appreciative moral standard?

God pity them if it was; for even those who fill the highest offices in the State are full of corruption. No; this onerous duty remains with the Church after see no doubt that the Church assed the nation after years ago, when she was torn by intestine few years ago, when she was torn by intestine few years ago, when she was torn by intestine few years ago, when she was torn by intestine four. The church and the voice of His ministers in the politic hand that the proper

is consistent, if the practice of that creed interferes with the welfare of the whole community it then becomes the duty of the State to incerfere and pus a stop to it. And yet, look at that vile nest of religious persons in the kocky Mountains, allowed not only to violate the laws of the States with impunity, but to taint the whole atmosphere of the nation. Politicians say that clergymen should preach the Gospel and keep their hands of

Gospel and keep their hands of
Gospel and keep their hands of
THE POLITICAL MADBINE.

Now, this is the very thing we don't intend to do.
Are we to give up the Bible because it is sometimes discussed by politicians? When any great
moral question passes from the Church into the area
of positics are we to abandon it? Most assuredly
not. The Church is the naural conservator of all
moral questions. And they must
NEVER BE SURRENDERED TO POLITICIANS.
The truth is revolutionary. It is upsetting the
dynastics of the Old World now, because the onward
march of Christianity has ever been at the point
of the sword. If this government of ours—
this most beautiful fabric shall ever give way, it will
be because it lacks the firm moral basis that the
Church alone can give. The reverend gentleman,
after deploring the fact that after a hundred years
of national existence we had not one President of
the United States who was a professed discented of

plained to the
INFLUENCE OF THE ROMISH CHURCH.
It had its members in our kitchens, with their ears to the doors of our bedchambers listening to our secrets and then hastening to the confessional to repeat our most important secrets to the priests, who were in league not with the people at Washington, but with the Pope at Rome.

Before the conclusion of his sermon the reverend gentlems as unadverted saverely on the corrections.

Before the conclusion of his sermon the reverend gentleman animadverted severely on the corruption of our city government, and advised his nearers to of our cay government, and advised his nearers to your neither with one party nor the other for the sake of party, but to hold their votes in their hands and give them to the most virtuous and deserving. After the sermon a collection amounting to \$1,400 was taken up to pay for the furnishing of the room

EGLISE ST. VINCENT DE PAUL

Sermon by Father Mathonnet on the Intally. hility of the Catholic Church and on Faith and Miracles.
The French Catholic church in Twenty-third street

s at present undergoing repairs. Divine service was, therefore, held in the large hall of the basement which admits very little of the light of day. The hall was well filled and the greater part of the congregation were ladies and children. Father Edmond Aubry officiated at the celebration of the mass, assisted by six little boys, in scarlet gowns and white surplices, who carried six big candle The service was very impressive and the singing

in itself an attraction. After reciting the gospel of the day Father Alexander Mathonnet, the youthful assistant cursts of the church, mounted the pulpit and discoursed on faith and miracles. He said:— We know that God created man and that we ought to contribute to the glory of God as